

Christian Education

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THE ANNUAL REPORT OF THE EXECUTIVE SECRETARY OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION FOR 1930-31

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The Abundant Life in the Group

For the twentieth time this team now comes into its annual huddle. Some veterans are here who joined the team twenty years ago, or soon after. They know a good deal about the fine points of the game. While our heads and hearts are close together—removed psychologically, at least, from the adversaries, ignorance and intolerance, assuming that we fight under the twin banners of enlightenment and tolerance—we are to renew some of the achievements of the recent past and agree upon some steps for the immediate future. Members of the Boards and the Council are to tell today and tomorrow just how they tried to carry the ball forward. There have been some inch-by-inch gains and there have been some completed forward-passes and even some touchdowns. We have a cause that cannot fail. We have a method—cooperation—which, properly used, is bound to bring results.

If Einstein in the field of science, can say that the theory of relativity would now be only in its infancy, had it not been for the previous work of Michelson, Lorentz, Fitzgerald, Campbell, St. John, Adams, Hubble, Tolman, Millikan, so we may declare with reference to the cooperative work in which we are engaged that the foundations were laid by Nicholson, Burton, Anderson, Sweets, Mackenzie, Gotwald, Tead, Cochran, Gebhart, Hughes, Turkle, Haas, Clarke. About everything worth while both in science and religion, is done cooperatively.

The Campaign of Perseverance

Dr. Anthony will report on the campaign of perseverance. The Council is fortunate indeed that, without money and without price, he serves our cause which is his cause as well, in season and out of season, in establishing a better understanding of wise public giving—and always in the offing is the figure of our tried and true friend Daniel S. Remsen of the New York Bar.

The Work in the Universities

Mr. Leach has covered much territory, made many helpful contacts and sent back to the university secretaries and the office many illuminating reports. Briefly, he will tell his own story. I do not attempt to cover the university sector of our field, in this report. I cannot refrain from saying, however, that the university workers have done marvelous things. When the large numbers in the universities are considered and the small number of the church workers, there has been a really unexpected leavening of the lump—unexpected, except that it is the best of all causes; the taking of the message of Jesus Christ to talented and aspiring youth. The *Handbook of Christian Education* lists these workers and is a veritable *Who's Who* in this field. In the December issue of CHRISTIAN EDUCATION university officers bear testimony to the values inherent in their unselfish labors, and these workers tell their own story most effectively. The work of the churches in the state universities is meeting the pragmatic test.

Last year at the suggestion of the University Committee, the Executive Committee invited the President of the Triennial Conference to become a member *ex officio* of the University Committee. The invitation was accepted. This year the Triennial Conference has designated the Council's University Secretary as a member and counsellor of the Executive Committee of that Conference. We are determined that what God hath joined together shall not be separated.

"Christian Education"

Among the most significant developments in our magazine CHRISTIAN EDUCATION have been the cordial response of Mr. H. T. Stock to the invitation that he conduct a department espe-

cially suited to student work; Miss Boardman's study of space in church papers devoted to education and missions; the extensive campaign for an increased subscription list; the illustrated university number (December) the data for which were assembled and edited by Mr. Leach and his secretary, and the *Handbook for CHRISTIAN EDUCATION* (January), for which Miss Anderson is chiefly responsible. In this connection especial mention should be made of the intelligent and energetic assistance of Professor Frank Garrett Ward of the Chicago Y. M. C. A. College, the secretary of the Association of Teachers of Religion, in unifying and stabilizing the relationships between CHRISTIAN EDUCATION and the various groups of teachers of religion and the Bible. The somewhat startling statement was made by an intelligent and influential editor of a church paper, after the appearance of Miss Boardman's study just referred to, that he was obliged to camouflage his educational news so that it would not appear to be "official" in order to make it acceptable reading to his constituents.

The Passing of the Denominational College

It is being asserted that the denominational colleges are making not forward passes, but passes into oblivion. We have occasional tragic illustrations of the fact. But we should not be stampeded by appearances. Sociological phenomena are very complex. It is the part of wisdom to attempt a long look ahead and a look entirely around the problem. There was a time when Amherst and Williams appeared to have no possible chance to live. They survived because their sponsors had the pioneering qualities of courage and invincible faith and also because they developed constituencies.

As a matter of fact, denominational colleges always have been passing, and so have churches and banks, and so even have towns and cities. Before our present crisis, hundreds of colleges founded by churches or by church people had ceased to exist. Many of the denominational colleges were unwisely founded. The founders did not obey the Scriptural injunction to count the cost. They proceeded on indefensible theories of education,

if on any at all, and at times they were prompted by unworthy motives.

In certain areas, there are now manifestly too many colleges. There are colleges whose friends are impervious to suggestions for modifications of organization and program. There are colleges with loyalties too restricted for our day and generation. The churches cannot assume all these burdens and ask no questions. The numerous surveys of the church colleges have fearlessly faced these questions. Discriminations must be made, based on the application of modern educational measurements. There are areas where consolidations and mergers are inevitable if the institutions are to save their lives. The existence of a dozen weak colleges cannot be justified where two or three might be strong and the rest be contributory in function. Only as a result of a searching inquiry can two or three or four colleges with the same denominational connection in the same state be justified. Until the colleges themselves are ready to make concessions, no lasting solutions are possible. With rare exceptions, the churches do not "control" the colleges. Railroads can adjust themselves to new and unexpected conditions—can colleges? That colleges with real fields and vital programs can accomplish the impossible—even that country colleges can do so in calamitous times of financial depression has been illustrated the past year in the completion by some of our colleges of large financial campaigns.

This contradicts the general assumption that denominational colleges are in the nature of the case educationally weak and under-nourished. The time has come to ask—Is the function of the churches only in the area of pioneering? Are the churches interested in rendering service only to the missionary colleges? Church Board representatives will travel thousands of miles to assist a college in a desperate financial situation. Can they, and do they aspire to render service to a deserving college which is already measurably successful? Is there an inevitable hiatus here between the churches and the strong institutions? Is it not very much to the credit of the Baptist Board that the University of Chicago and Brown University prize their relationship

thereto; that Northwestern University and Connecticut Wesleyan University, one large and one small, are identified with the Methodist Episcopal Board; Carleton and Oberlin with the Congregational Education Society, Swarthmore and Haverford with the Friends; Lafayette and Hamilton with the Presbyterian Board, U. S. A., and Duke, Emory and Southwestern with the Methodist Episcopal Board, South? Does the term "denominational" carry with it a restricted meaning, inconsistent with the best educational theory and practice? On the foreign mission field we do not require that our colleges shall be denominational. Indeed, we discount them, if they are. And we do not admit that as denominational shibboleths are abandoned colleges necessarily become less religious, less Christian. Jesus himself was not a "denominationalist." Dr. Bitting, of St. Louis, once said he himself was a metho-formed-congre-terian-bapto-palian.

As a matter of fact, as the term is popularly interpreted, we have practically no "denominational" Protestant colleges now. Methodist colleges are not propagating Methodism, or Presbyterian colleges Presbyterianism or Quaker colleges Quakerism. To call a college a Methodist college is to say that it is an institution founded and probably still maintained largely by the money, personnel, faith and prayers of Methodists for the benefit not simply of Methodists but of all eligible applicants regardless of religious, of political or other accidental affiliations. It is a piece of benevolent work carried on by Methodists in behalf of society. If such a college is not a denominational college, then the denominational college undoubtedly is passing. Because of its historic and now often misunderstood implications perhaps we should abandon the term denominational college together. But we shall not abandon our enriched educational programs which are justified by the highest educational authority and the profoundest human experience.

Where do you find the largest group of the strongest colleges in America? You find the largest group by far on the lists published by the Church Boards of Education. They are on foundations the chief corner stone of which is religion. Of the 193 colleges on the approved list of the Association of American

Universities, all but fifty-seven—not counting the colleges of the twenty-six American Universities themselves holding membership in the Association—all but fifty-seven are in some way church related. Thirty-three of these have relationships with the Methodist churches, twenty-six with the Congregational churches, twenty with the Presbyterian churches, seventeen with the Baptist churches, sixteen with the Catholic churches, five with the Protestant Episcopal churches, five with Lutheran churches, four each with the Disciples and Friends, and eight with other churches.

We repeat this does not mean that all these colleges are bound to the churches by legal ties, or that they are subject to ecclesiastical control. It does mean that now, today, they are serving the churches in a very unusual way. Omitting the Catholic group for lack of data, it is true that these colleges, and colleges with like origins and ideals, are furnishing the churches with the bulk of their outstanding leaders. At this moment 77 per cent of the students enrolled in the Protestant theological seminaries come from these church related colleges. And it must not be forgotten that for each ministerial candidate, there go from the same college many men and women who have been educated under the same influences, who become laymen in the churches. Without such colleges—call them denominational or not—where would the churches recruit the large majority of their leaders?

But even such data as these are frequently misinterpreted to mean that the church related colleges have programs with a narrow religious content and are not offering modern educational facilities except in restricted lines. The exact opposite is the truth. Of course, nearly all these colleges are colleges of liberal arts and sciences. A study made this year of the college sources of the men in "Who's Who in America" shows that it is the church related colleges—certainly the colleges that recognize religion as an essential element in a liberal education—that stand at the head of the list. On the basis of the percentage of living alumni in "Who's Who" every college in the first twenty, every one but one in the first thirty, every one but four in the first forty, is a college founded through church influence and today

emphasizing religion as a necessary part of the educational program. Most of these colleges are listed by the Church Boards of Education. They are all of Congregational, Presbyterian, Episcopal, Methodist, Quaker, Baptist, Reformed, Lutheran, vintage.

These colleges have been submitted to the corrosive acids of critical surveys and have stood the test. If their religion was consumed it was a spurious religion. Woodrow Wilson was not far wrong when he said:

Scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can recall, been associated with any religion except the religion of Jesus Christ.

All of which leads to the suggestion that denominations are not unmitigated evils. There must be and will be social groupings in our educational institutions elsewhere. The United States Military Academy classifies cadets into companies on the basis of their height and into class sections on the basis of work done. If it be said that people group themselves into denominations largely on the basis of their intestinal draperies it may be replied that this method of classification is convenient and fundamental and probably will not soon disappear.

The Smaller College Study

A rather thorough study is being made under the immediate auspices of Mr. Palmer, of 110 smaller colleges. Most of these are affiliated with the Church Boards of Education composing this Council. The Association of American Colleges is financing the study. An outline of the procedure is found in my annual report to the Association this year.

Friends College Study

In this connection it should be reported that eight Friends Colleges and some others have asked the writer in addition to these general studies to direct a more intimate and searching inquiry into the life and work of the colleges with special reference to the more intangible values. A series of schedules has

been prepared for this purpose and the college officers and faculties are giving an earnest response. As his advisors in these investigations the writer has Professor Rufus M. Jones of Haverford College, Dean Raymond Walters of Swarthmore College and Professor Alexander Purdy of the Hartford Theological Seminary. The special effort is being made to discover more vital measurements of a good college than those ordinarily applied by the surveys of the standardizing agencies. The writer will be pleased to furnish any member of the Council with detailed information as to the techniques of procedure, and to attempt an application of the measurements, if desired, to other colleges affiliated with the Boards of Education. Already a number of additional colleges are cooperating in part or all of the procedures.

The Illinois-Wisconsin College Study Project

The writer wishes to register his high appreciation of this project. It represents the high water mark of cooperation between the Christian Associations, the colleges, and the Church Boards and the Council. It was initiated under the leadership of Hugo Thompson, formerly Illinois State Student Secretary for the Y. M. C. A., and Miss Julia May Hamilton, of the student Y. W. C. A., in cooperation with representatives of a few church related colleges. The present writer came in personal contact with the early developments of the movement at the Iowa State Student Conference in 1925-26 when Lisle T. Ware, now State Student Secretary for Illinois, was chairman of the program committee. The more recent developments eventuating in the Carroll College Faculty Student Conference of the past year have been due largely to the leadership of Mr. Ware with the active cooperation, among many others, of Dr. A. E. Kirk, the official representative in the study, from the Council of Church Boards of Education, and President E. E. Rall. Especial reference should be made to the completed Monmouth College Study. Such self-analyses of the character-shaping factors on the college campus have within them incalculable values. The germinal ideas in these earlier conferences finally eventuated in the Detroit

Conference of this year, on some of the commissions of which were representatives of the Church Boards and the Council. With the multiplication of separate agencies making individual approaches to the colleges and universities it is especially gratifying to note thoroughgoing cooperative efforts and especially those with emphasis on local participation and guidance.

The Secondary Schools

Finding that it was not possible for the regular staff to encompass all the projects recommended by the Council and approved by the Executive Committee, Mr. B. Warren Brown was employed to make the study of secondary schools with special reference to the relation of the Junior Colleges to the work of the constituent boards. This is a very large and intricate task. Mr. Brown will make a preliminary report at this meeting.

The Uniform Statistical Blank

For two or three years the Council had a committee on a Uniform Statistical Blank for colleges of which President E. E. Rall was chairman. This committee made its last annual report at the Chattanooga meeting two years ago. At that time the Association of American Colleges was invited to join the Council in a study of this important matter. The Association of American Colleges accepted the invitation and Dr. D. J. Cowling was made chairman of a joint committee. The idea has now expanded so that there are included in the committee representatives of eight national agencies; the U. S. Office of Education is cooperating and the General Education Board has made an appropriation of \$25,000 for the expenses of the committee. If progress toward this desirable end seems slow it may be pointed out that the problem is a complicated one and the rough terrain has not been surveyed and charted by previous explorers. At no point are our colleges weaker than in their conflicting and inadequate methods of financial reporting. The colleges must use sound business principles in the administration of their affairs. President Cowling will make a report to the Association of American Colleges of the work of this joint committee at this annual meeting.

In the meantime we call attention to the fact that in the forth-

coming HANDBOOK OF CHRISTIAN EDUCATION for 1931 there will be published for the first time by any organization a report from our colleges of an analysis of college operations which it is believed approximates a more nearly ideal statement than has ever before been achieved. It is believed that this is a forecast of trends which colleges in future years are likely to take in public accounting. The tabulations have been made by Miss Anderson and the office has had the wise counsel of Dr. Cowling in the preparation of the reports.

The Liberal Arts College Movement

The Executive Secretary has collaborated unofficially during the year in the formation of this Movement. Some of our General Secretaries and college executives are members of the Committee of Fifteen. All data in the Council-Association office not of a confidential nature are being placed at the disposal of the Movement. While neither the Executive Committee nor the Council itself has made a pronouncement on the subject, it is a safe assumption that there will continue to be sympathetic cooperation. The colleges identified with the Movement for the most part are colleges related to the Church Boards of Education, including that of the Catholic Church.

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Especial efforts have been made this year to present a Council program dealing with vital issues. We are greatly indebted to our friends, who in the midst of their busy lives are to contribute to the value of our meeting.

The Effective College

A book of 300 pages, setting forth the most approved ideals and procedure regarding curricula, faculty-student relations, effective teaching, promotion of scholarship, the place of religion and the fine arts in education, and the problems of finance. "For thoughtful persons who are weary of the college as a degree-mill and earnestly desire the reassertion of the intellectual character of college education." Price, \$2.00 per copy. Published by the Association of American Colleges, 111 Fifth Ave., New York.

THE CASE OF THE CHURCH-RELATED COLLEGE

The Presidential Address

EDWARD EVERETT RALL

I shall on this occasion attempt no review of the year's work or preview of the year to come. I leave that for our energetic and accomplished secretaries. Instead I venture to do what has often been done before and no doubt more effectively, to submit a brief statement of the *case of the church-related college*. In doing so I make no apology, for this Council of Church Boards of Education is commissioned, as is no other agency in this country, with the promotion and direction of these institutions. What I have to say is not new, and it may be trite, but it deserves to be repeated until it has been wrought into the individual and institutional consciousness and life of the people. And this, I fear, has not yet been accomplished.

Higher education is the child of the church. From the earliest days the church has maintained schools. During the Middle Ages all formal education was in the hands of the church. All the great European universities of the present day had their foundations laid by the Christian Church, Oxford, Cambridge, Paris, Wittenberg, Heidelberg, Halle.

In America the first concern of the pioneers after providing for the barest necessities was the provision for places of worship and for schools. Of the first nine colleges established in America, eight were founded by the church. As late as 1860 there were 229 church colleges to seventeen state institutions. Higher education in America, as in Europe, is the child of the Christian church. The pity is that in too many instances the child has forgotten or disowned its parent. On the other hand, I fear, the parent has, in some instances, starved if not disowned its child.

Since the Civil War there has developed the great system of public high schools and state universities. So great has been their growth that some are asking "Has not the day arrived for the church to turn over all higher education to the state?" Let us answer positively and at once, "No." The church has always

exercised and must continue to exercise a teaching function. The Master said, "Go preach," but He also said, "Go teach." Thus preaching and teaching, Evangelism and Education, must go hand in hand. There can be no conflict between them. Through home, Sunday school, and week-day school, the Christian church must continue its great task of Christian Education. And so, too, the church must continue to maintain its colleges and seminaries.

With all this, let it be frankly acknowledged that America is committed, and rightly so, to a system of public education which shall provide for all youth of all ages all forms of training. The American public school system crowned by our great state universities is at once the glory and the hope of our democracy. We must never waver in our loyal support of the same.

But private institutions, both those related to the church and those on independent foundations, have an equally great contribution to make to our modern civilization and deserve equally loyal support not only from those immediately responsible for their maintenance, but from all citizens.

Moreover, it is supremely important that we who are primarily connected with church-related colleges shall thoroughly understand and heartily cooperate with those engaged in public education. And it is equally important that those in charge of public education shall likewise recognize the place and value of our independent and church-related institutions and cooperate with them in the achievement of common goals and tasks. The work of one is interwoven with that of the other, each has a share—it may be larger or smaller—in the one great task of educating the coming generation for happier and nobler living. And amid many discouraging features of the present situation, it is a most heartening phenomenon to observe the ever-growing unity of spirit and the recognition of the community of interest that exists among all the various parts of our increasingly complex educational world. Such organizations as our own Council of Church Boards of Education with its vigorous University Committee, such related groups as the Association of American Colleges, the American Council on Education, and the many lesser

organizations within regions, states, and communities, are all evidences of a growing spirit of coopération, tolerance and mutual appreciation within the field of education.

While, therefore, we magnify *our* peculiar task, stress *our* responsibilities and *our* great needs and opportunities, we will not do it at the expense of our fellow-workers in other fields, but in a spirit of mutual appreciation and cooperation.

With these considerations in mind, let us review the reasons why the church-related college must and should be maintained.

1. The state could not, if it would, furnish education to all who are now demanding it. One-half or more of the college youth of the land are attending privately endowed colleges. The states are finding it difficult to furnish means to educate the other half. It will be a long time before it would be possible for the state to educate all seeking higher education. If there is to be any higher education at all for a large part of our youth, the church must provide it.
2. The church must maintain colleges and seminaries if it is itself to survive. From college and seminary come the leaders of the church of the future. Ministers and missionaries, Christian teachers and other workers are recruited and are trained in the Christian college. Statistics show that eight out of every ten preachers come from church schools. Colleges and seminaries are costly to maintain in these latter days, but the real question is not "Can the church afford to maintain its schools?" but "Can the church afford *not* to maintain its schools?" A church without schools is as a house without foundations; as a tree without roots,—it cannot long survive.
3. The independent and the church-related colleges have a unique opportunity in that they can without restriction furnish every element, physical, intellectual, social, religious, that enters into a complete all-around education, something that is hardly possible to a state university. The United States is definitely committed to the policy of the separation of church and state. This has been interpreted, rightly or wrongly, to mean that there can be no

instruction in Bible or religion, no specifically religious education, in any public school. And thus, rightly or wrongly, a great responsibility and a great opportunity have been thrust upon the Christian church. It must furnish, independently, or in cooperation with the state, the distinctly religious element without which all education is incomplete, if not, in fact, dangerous. And so the church properly seeks to parallel and to supplement through church school, week-day religious education, and other agencies, the education of the public schools up through the elementary and secondary grades. At the college level and to some extent at the secondary school level two procedures are followed. On the one hand, the church continues the policy of cooperation by providing religious education facilities at state institutions to supplement the education furnished by the state. On the other hand, the church has provided its own institutions where control of the entire educational process is possible. It is through these colleges that the church can make her greatest contribution to higher education, for here she has a free hand and full control. The church-related college does what no state institution can do,—it teaches the Bible and religion through its regular professors, in its own classrooms, and as a regular or required part of the curriculum.

4. The church-related college can give a Christian interpretation to its instruction in all departments. It can help as no other agency save the pulpit itself, to make and to keep our civilization Christian. It presents a Christian interpretation of history, of science, and of life itself. It teaches Christian ethics, a Christian philosophy of business, of government, and of interracial and international relations. In these days of practical materialism, of greed in business, corruption in politics, and of hatred between nations and races, surely there is a place for institutions which seek to apply the teachings of Jesus to the life of today.
5. The church-related college safeguards the Christian character and faith of its youth. More important than instruc-

tion is training, more vital than learning is character. The church school places character and conduct first. By personal example of teachers, by the Christian atmosphere of the campus and classroom, by all the influences the college can throw about them, it seeks to develop the finest possible type of Christian character in its students.

6. Finally, the church-related college is primarily a college of liberal arts and from these institutions more than anywhere else must come the forces that shall preserve our precious heritage of Christian culture and all the finer and nobler things in life and prevent the over-emphasis of the material and economic aspects of education. The future of liberal education is largely in the hands of the church-related colleges. As they remain true to the ideals of a truly liberal and a genuinely Christian education will they be rendering their greatest service to their day and generation.

These great values inhere in the church-related college. They are nowhere perfectly realized, but where there is vision combined with wisdom, zeal with practical judgment in the leadership of our colleges, much can and will be achieved by them in the cause of Christian higher education.

What is needed is a clearer conception on the part of these colleges of their peculiar function and opportunity, a more definite and clearly formulated philosophy of higher Christian education, including especially a realization of what it is that makes education Christian, together with a willingness and even a pride to perform more efficiently their own distinctive task and not to follow false gods or attempt to imitate other types of institutions.

If this is done, there will follow the solution of the other great ever-present problem of adequate support, financial and moral, on the part of the affiliated churches and the general public.

Let the church-related colleges find their place, let them visualize their unique opportunities for service, let them glory in the great task of helping to bring to fuller realization the Kingdom of God upon earth, and all other things shall be added unto them.

**ANNUAL REPORT OF THE UNIVERSITY
SECRETARY FOR 1930-31****RAYMOND H. LEACH**

The interest of the founders of this Council in the field of religion at state university centers was noted at the second conference of the small group responsible for the organization of the Council of Church Boards of Education, when, at a meeting held April 27, 1911, among the interesting principles deduced was one to the effect that "there should be a direct approach by the denominations to the problem of religious instruction at state university centers." It was stated that "the state university needs the denominational college, and in very important particulars, the denominational college is helped by the state university."

It was further evidenced in the early appointment of a University Committee of the Council of Church Boards of Education whose chief concern and responsibility should be the oversight of religious work at tax-supported institutions, the actual field service being rendered by a University Secretary. From its inception, therefore, until the present moment, one of the chief fields of interest of the denominations most generously supporting the Council, has been the development of religious activities at state university centers.

In beginning his second year in your service, your University Secretary wishes here to acknowledge his debt of gratitude to the Executive Secretary for his patience and thoughtful kindness; to the Chairman of the University Committee for his guidance, his advice, and, most of all, for his fellowship; to the members of the University Committee for their consideration and loyal support; and finally to the Council members who have made the work possible.

VISITS TO UNIVERSITIES

During the year, visits have been made to the Universities of Virginia, Maine, New Hampshire, Harvard, Vermont, Syracuse, Cornell, New Mexico, Denver, Colorado, California at Berkeley,

California at Los Angeles, Utah, Akron, Middlebury College, New York State Teachers College at Albany, Colorado College of Agriculture at Fort Collins, Colorado School of Mines at Golden, Colorado State Teachers College at Greeley, Connecticut College of Agriculture at Storrs and Michigan State College of Agriculture at East Lansing.

Reports of these visits have been sent to each member of the University Committee and will be sent to Council members who may be interested in any particular center. An abridgment of the report on Connecticut Agricultural College at Storrs appeared in the October issue of CHRISTIAN EDUCATION. The religious work at this institution is of particular interest in that it is supported by the several church agencies of Connecticut.

Time will not permit the recounting of the many items of interest in the various reports, although several should be briefly mentioned.

At the University of New Hampshire, one of the few centers where cooperative work is being carried on, the whole student program has been related more closely to the Community Church. The pastor of this Church is giving this year in the University, a credit course in the History of Religion and Religious Experience.

At the University of Colorado, a Committee on Religious Interests in the University has been organized, which Committee is to work under a director appointed by the President and Board of Regents. The chairman or director teaches a course in religion in the Department of Philosophy and has offices on the campus where he may be consulted by students regarding any personal or religious problems. The idea in establishing this office was to develop personal and group interest in matters religious, ethical and social and for the cultivation of the spiritual life. The several church groups are giving hearty support and one of the local pastors is appointed director. He has faculty standing as Assistant Professor of Religion, is a regular appointee of the Board of Regents, receives a salary from the University and is responsible for all the religious activities of the institution.

At Colorado State Teachers College, Greeley, there is a Director of Religious Activities who is also Associate Professor of Education, which in this case is Religious Education. Some of the courses as given are: Comparative Religion, Life and Teachings of Jesus, The History, Literature and Religion of the Old Testament, The History, Literature and Religion of the New Testament, Current Problems in the Teaching of Religion, The Teaching Values of the Bible. In most of these courses, a syllabus is used seriously as might be concluded if one were to see the bibliography and reading references. The instructor meets with the Ministerial Association of Greeley and has arranged for each minister in the city to have a campus office where he may meet his own denominational students.

At Colorado Agricultural College, Fort Collins, there are being given this year for the first time, credit courses in religion under the auspices of a so-called School of Religion made up of the city ministers. To work in the History of Early Israel and The Kings and Prophets of Israel and Judah, two hours each are given by the Baptist pastor of the local church. The Methodist student pastor is also teaching two courses of two hours each, one in The Life and Teachings of Jesus, the other in The Work and Teachings of the Apostles.

At the University of Maine, one finds the Dean of the College of Arts and Sciences and head of the Department of Physics, giving a credit course in Biblical Literature which is regarded as one of the richest courses in the whole curriculum. From thirty to fifty of the best students in the University are always enrolled in this work. Dean Stevens has himself written the text on which the course is based. It is now in its second printing by the Abingdon Press. I have seen nothing better as a basis for an orientation course.

With reference to instruction in Bible and religion, it is evident that provision should be made for this work and it is further evident that the initiative must be taken by the church and its representatives at the state university centers. Moreover, credit should be given by the institution for work done in this field if it is being given by competent instructors.

Yet there is a question as to just how far we should go in considering these credit courses in Bible and religion a substitute for the kind of pastoral care which it is generally felt should be given students by our student pastors. Our religious workers at the state universities cannot manifestly carry a very heavy teaching load and at the same time do themselves or the cause of the Kingdom justice in the particular capacity of shepherding the student flock.

At one publicly controlled institution with an enrolment of 3281, church agencies have two religious workers giving their entire time to religious work with students. Several years ago, an arrangement was made for curriculum credit to be given for courses given by the church workers. This year (1930-1931) nine courses in religion are catalogued and are being taught by these two workers—a total of twenty-one hours for the year, seven hours each term. In a personal data sheet sent by one of the workers at this center to his denominational Board Secretary, a very interesting statement is made regarding the different phases of the work, his degree of interest, and the amount of time devoted each week to each different phase:

A UNIVERSITY WORKER'S TIME BUDGET

Phase of Work (Add to this list as necessary)	Your degree of interest	Hours per week
Preparing sermons and talks, including credit course	A	20
Meetings where you speak or lead discussions, including credit course	C	7
Pastoral visitation among students	B	4
Personal counseling with students	A	5
Attendance on committee meetings	B	4
Planning program	B	8
Promoting and carrying through program	B	6
Reading and study	A	10
General office work	C	10

A report from the office of the Registrar of this college under date of December 22, 1930, gives the enrolment in each of the three courses:

The Personal Moral Issues of Modern Life	3	hours—4	men,	6	women,	total	10
The Life and Teachings of Jesus	2	"	7	"	12	"	19
Religion in the Home	2	"	2	"	12	"	14

From this information sheet, one finds this student pastor devoting thirty hours of his week to preparing for talks and class instruction for forty-three students, seven hours to class instruction and talks, while only a total of nine hours per week is spent in pastoral visitation and personal counseling.

The University of Akron is one of the church colleges which has become a municipal institution. Buchtel College was founded in 1870 by the Ohio Universalist Convention and took its name from its most generous benefactor, John P. Buchtel. In 1913, an ordinance of the Akron City Council created Buchtel College a municipal institution, the Buchtel trustees turning over the entire plant and endowment of the college as the nucleus of a municipal university. The University of Akron, being supported principally by public taxation, is entirely non-sectarian. In the English Department a course is given in The English Bible as Literature by Dean Spanton, head of the Department and Dean of the College of Liberal Arts. President Zook expressed interest in the university work of the Council. It would seem that some approach to the religious problem of municipal institutions might be made through the ministerial associations of the several cities where such universities are located, excepting possibly New York City.

CONFERENCES ATTENDED

Your University Secretary attended and made appropriate report to the University Committee concerning the Annual Conference of Church Workers in Colleges and Universities of the Northeastern Region, the Conference of Lutheran Religious Workers in Colleges and Universities, Midwinter Conference under the auspices of the Middle Atlantic Field Council of Student Y. M. C. A., Religious Education Association Conference, Religious Education Convention, Estes Park Student Conference, National Student Faculty Conference, as well as other conferences and committee meetings.

PUBLICITY

It was thought that an illustrated number of CHRISTIAN EDUCATION featuring the religious work in universities and colleges would be not only of interest, but also of value in "telling the world" what some of the denominations are doing in this field. Accordingly, the December, 1930, issue of the Council publication carried sixty-six illustrations, with accounts of work that is being carried on at thirty-six different institutions throughout the country.

A number of college presidents sent letters of commendation of the work being done by the church agencies and many of these were printed in the illustrated number for your information.

STUDENT PASTORS

In gathering *Handbook* data for the university department, it was found that the student pastor movement is growing in numbers because of its increasing importance in the minds of denominational leaders. Financial limitations make it impossible for either the state or national church agencies to extend their university work as rapidly as they well know it is imperative to do.

According to the information gathered, there are 182 religious workers devoting full time to religious work with students, while 759 local pastors are devoting part of their time to student work. It is the policy of both the Lutheran and the Protestant Episcopal Churches to have the local pastors in university centers feel some responsibility for the students of their denomination attending the institution in their locality. The theory of this procedure is good in that the student immediately becomes a part of the church life and work, and according to Dean Shailer Mathews, any religious work at state universities which does not relate itself to the local church, has yet to justify its presence and the efficiency of its operations since the problem is primarily not an academic but a pastoral one.

At the same time, there is the question of whether the local pastor with his many regular parish duties can adequately shepherd a very large university flock without assistance. The diffi-

culty is solved in some cases by the addition of a worker to the staff, yet if it be true that a university pastor can care properly for only three hundred or three hundred and fifty students, we must admit that at many centers the work is not sufficiently manned.

Probably the greatest service any student pastor can render is that of being a friend to the boy or girl away from home influence and guidance. Those who have had most experience in the field of student work, feel the religious worker among students should not only have his home in the vicinity of the campus or student quarter, but also have available funds enabling him to bring students into the normal home life and fellowship. Probably this is the best method possible of establishing the personal relations necessary if the pastor is to do his best work with his young people.

One of the Foundations recently established considers this matter of personal contacts of major importance and is desirous of discovering those religious workers who are doing this personal work to the best of their ability with the limited means at their disposal. Your University Secretary has been asked to serve on the Advisory Committee of this Foundation, and, by the same token, will be of service to many religious workers who are giving a good account of themselves despite handicaps.

FACULTY ATTITUDE

Those in closest touch with the situation are well aware of the fact that there is on the part of those in authority in state universities, a sympathetic attitude toward religious activities and an eager interest in securing spiritual influences for their students. As one visits state universities, he invariably finds that their highest officials are not indifferent to these matters, indeed, in many of them the religious life of instructors and their affiliation with some branch of some church is regarded as adding weight to other qualifications for the position.

It is true that one often finds, among the younger faculty especially, those who delight to sow the seeds of atheism in the minds of their students. Dr. Todd tells of a professor in a certain institution who is quoted by his students as saying, "When you

come to my class, park your little gods outside the door. We will not need them in here."

But that sort of thing is not quite as fashionable as it was even two or three years ago because it is being realized that, by and large, it is distasteful to the president of the institution. Leading educators are coming to the realization that it is impossible to put interrogation points into our faculty chairs and then expect the students to be exclamation marks.

Within the past few weeks the president of a state university told me that it was his custom to question closely each candidate for a position as to his religious affiliations. This was done, he said, because "agnostics and atheists are not good for the students nor indeed for the *esprit de corps* of the whole faculty group." Another well-known college president stated to me a short time ago that no man was engaged for his faculty unless he was quite sure the candidate was "on the side of the angels." It would seem from what we can gather, that, generally speaking, there are reasons for encouragement in the present generation of state university presidents.

COOPERATIVE WORK

All too slowly there is being developed in our state university religious work what has been called a "cooperative Protestantism." One of the chief handicaps to the growth of effective cooperation is the attitude of local pastors of denominational churches. There is, many times, a general lack of willingness on the part of pastors of local churches to work together.

The National Boards have little or no jurisdiction over these pastors in most cases and the position of a cooperative student worker is made difficult for a variety of reasons. One cause for dissatisfaction is that the salary of the interdenominational worker is usually greater than those of some of the individual resident pastors.

Outstanding pieces of cooperative religious work among students are being carried on at the University of Pennsylvania, Cornell and the University of California at Los Angeles. At the University of Iowa there was established three years ago, a School of Religion which is even now a criterion for successful

effort in the field of religious education in American state universities.

Good examples of success in interdenominational pastoral work (supported jointly by several denominations) are found at several centers where there are community churches, as at Davis, California; Storrs, Connecticut; Durham, New Hampshire; East Lansing, Michigan.

Possibly the absence of local denominational consciousness makes for success, although it goes without saying that failure or success in this field depends entirely upon the personality of the worker.

We are still in the experimental stage of this work and despite some disappointments, it is yet too soon to say, "It cannot be done." The psychology of a *united* religious approach to the campus is good.

DENOMINATIONAL PREFERENCES

During the year, questionnaires have been sent to the offices of registrars of 103 publicly controlled universities and colleges in forty-seven different states of the nation asking information regarding the denominational preferences of students enrolled. There were no replies from ten institutions, eleven reported that no record of religious preference is kept and eighty-two reported the statistics requested.

It seems to be a fundamental fact that the great mass of students in American state colleges and universities, claim church affiliation.

In ten institutions of the New England and Middle Atlantic states reporting, 95 per cent of the students enrolled expressed denominational preference, in thirty-seven institutions of the Southern states 92 per cent, in twenty-two institutions of the North Central states 87 per cent, in thirteen Rocky Mountain institutions 74 per cent; an average of 87 per cent of the total number of students enrolled in eighty-two publicly controlled colleges and universities in forty-two states expressed preference for some religious denomination or faith. According to the statistics obtained, there were 3 per cent Jews, 7 per cent Roman Catholics.

BIBLIOGRAPHY

So many requests for a bibliography on religious literature have come to your University Secretary from religious workers that a list has been compiled from suggestions received from our most successful student pastors, of one hundred books they consider most helpful to them in their work with students. This reading list will be made generally available under topical sections such as God, Teachings of Jesus, Science, Psychology, Men and Women, Art and Music, Fiction and Drama, etc.

THE NEED OF CHRISTIAN LEADERSHIP

Since the tax-supported institutions of the nation are increasingly supplying leadership in thought and action and because of the legal restriction of the states in caring adequately for this most important matter and owing to the fact that in most cases, the administrations of the state controlled schools look to the churches to take the lead in supplying religious instruction and atmosphere, it would seem that the church must accept its responsibility.

It is fit and proper for religious agencies to invest lives and treasure in taking the gospel to the ends of the earth but while they are doing this, they must not forget their own. It is my opinion that money, dollar for dollar, invested in religious work among students will yield a quicker and larger return than money invested in any other field of church endeavor.

More money is necessary to deal adequately with this great work, but sometimes one wonders if there is not a need for something more than money—something that will see to it that money is forthcoming in sufficient quantities to provide for all needs, and that is a truer conception of the significance and importance of this university work in the minds of our church leaders.

What enterprise for which the church is responsible today is more important than that of bringing the teachings of Christ to the campuses of state supported schools where nearly half a million of our youth are being trained for their life work, which, incidentally in thousands of cases, will be leadership in the economic, social and religious life of this country?

Economic depression has caused church as well as secular organizations to make drastic cuts in their expenditures and budgets. It is with interest we note that despite reductions in several of their enterprises by some of our Council Boards, no existing financial grant has been withdrawn from any single university center. There is serious financial stress and storm, but the religious work which the church is doing at our publicly controlled colleges and universities should not only be maintained *status quo*; but should be increased.

"THE CAMPAIGN OF PERSEVERANCE"

THE REPORT OF THE FINANCIAL AND FIDUCIARY
SECRETARY FOR 1930-31

ALFRED WILLIAMS ANTHONY

A YEAR OF FINANCIAL STRESS

The past year would appear from a superficial review to have been a difficult year in the field of finance. It has been that to many persons. At the same time it is notable that the streams of charity and benevolence have not been wholly dried up. Vast sums of money have accumulated and been distributed for the benefit of education and philanthropy, chiefly, to be sure, this past year through the medium of bequests written into wills in previous years, and then largely from the relatively few givers who possess immense fortunes. The year has been a difficult year for people of modest means to make the contributions, which their heads and hearts might prompt.

YET NOTABLE BENEVOLENCE

Figures which have been gathered from the probate courts of the City of New York show that in that one city almost 37 millions of dollars were given to charitable objects. More than 25 millions of this amount is to be used for educational purposes, and this sum is a gain of more than 18 millions of dollars coming through wills from the same territory in 1929. Gifts from living persons have totaled in the City of New York more than

50 millions in 1930 as compared with somewhat more than 60 millions of dollars in 1929.

The president of a college tells me that the past year has brought him more voluntary gifts than ever before. Very recently \$100,000 came out of the blue sky; and contracts for a new building were \$60,000 less than expected. "If this be depression," he adds, "I'd like to have more depression."

It is noteworthy that benevolence either through donations or bequests gathers momentum and follows a course by no means parallel to the fluctuations of the stock market.

Out of the financial depression of the last eighteen months it is not difficult to note some important lessons:—

Fluctuations such as these are primarily caused by mass psychology. Wars, tariff laws, machine production, over-production, and similar causes have their effect, but fundamentally the main reason for the ups and downs is the human tendency to spend when everybody spends and to save when everybody saves, so that, in consequence, in the period of spending people spend and spend and over-spend, and then, when credits are strained, people must pay and must pay and must pay by sacrificing values, and then they begin to save and save, and some who need not save continue to save because the fear of the period has seized hold of them.

IMPORTANCE OF AN EVEN, JUDICIOUS COURSE

Those who administer endowments and trust funds, who invest in any securities strongly entrenched as to earnings and income and not in those securities whose value lies in prospects and expectations or in irregular flights of popular fancy or excess production, have but little cause for worry in times of depression.

Those who do not become over-optimistic in times of optimism nor over-depressed in times of depression, but who pursue an even, temperate, judicious way and look far ahead, are best prepared to meet extreme changes and to come through them, whether up or down, with a course steady and, in view of ultimate objectives, undisturbed.

GAINS IN TECHNIQUE

Educational institutions during the last year have made gains on the side of method and technique in building up funds as follows:—

As for standardized methods, they have thoughtfully assimilated the experience of their institutions with a wider survey and a more definite understanding than I think in the past. Gains in this direction are shown by correspondence, conferences, publications and contacts.

They have undertaken and have succeeded to no small degree in making contacts for cooperation, present and future, with trust companies and banks, with lawyers and business men, as well as with other educational and charitable organizations so that the common fund of knowledge is being more widely diffused and utilized than before.

THE TECHNIQUE OF COOPERATION

Cooperation implies mutual relationships. Many people fail to appreciate that cooperation, to be complete, must be equitably two-sided. If one man has the assistance of another man, that may mean service, but scarcely involves *cooperation*, unless a servant is regarded as cooperating with his master where the service rendered is all on one side. The best, and indeed real, cooperation implies mutual advantages,—with benefits accruing to both parties.

This aspect of cooperation, the aspect of two-sided relationships involving benefits in both directions, is most important in the field of organizational and personal cooperation.

When we speak of colleges, or their representatives, cooperating with lawyers and with trust company officials and bankers, we must recognize at the start that there should be gains derived by all parties, and that this cooperation does not mean simply that the college president who may be seeking cooperation is the only one who obtains benefits.

To be more explicit:—Lawyers are in business for the sake of securing legal practice and thereby compensation and emoluments and clients. Banks and trust companies are in business

for similar reasons, in order that they may obtain deposits, commissions and increased patronage. There is no reason why a college president in the pursuit of funds for his institution may not legitimately assist lawyers and corporate fiduciaries in the promotion of their own professional and business interests. The college president who turns legal business over to the legal profession is recognizing technical skill and ability and at the same time secures appreciation and approval from those whose services are in consequence employed. When the college president finds it feasible to turn accounts and trusteeships over to a bank or a trust company he at the same time wins friendly appreciation because of favors rendered in legitimate business channels.

This realization of mutuality and readiness to promote the legitimate business of all parties involved should be the very beginning of cooperation between educational institutions on the one hand and professional and financial experts on the other hand.

A personal conference of interested parties around a luncheon table or the dinner table may be used as a favorable occasion for the presentation of college interests to a group of lawyers, bankers and trust officials, provided it be planned for with careful attention to details, such as the following:—

It is well to have as host a man of material substance or professional standing in a given city, over whose name invitations are issued. Lacking such a person the president may issue invitations himself. The luncheon or the dinner should be set at an hour ascertained to be favorable for those who are expected to attend. It should begin precisely at the stated time and close at a specified limit. The president, introduced with some words of approval by a toastmaster or host, may make his statement brief embodying features chosen with reference to the hearers and their recognized professional and business tastes and judgments. One or two others, provided they be brief and to the point, may also speak, particularly stressing (1) the advantages of the institution's location and its surrounding clientele; (2) its record thus far with special reference to the careers and services of graduates; (3) its equipment, its financial status and

(4) its needs with reference to a carefully planned program reaching into the future. Printed matter, so attractive in paper, type and phrasing as to be worthy of preservation, should be at hand to be taken away by all guests. A list of these guests in the president's hands may be used for follow-up for the purposes of sending printed material from time to time, and otherwise making appeals.

The general trend of this whole affair should be, not that of a beggar seeking something for himself, but that of a man who sees in the field, which they all occupy, ways by which they severally may aid each other and asks for nothing save that which may legitimately be given and may be mutually beneficial. This atmosphere of mutuality carried through the whole conference may make the favorable impression which will secure cooperation in the fairest and the most dignified sense of the word.

STANDARD FORMS

The idea of using standardized instruments slowly makes progress. The Uniform Trust for Public Uses has been adopted by several banks and trust companies during the year and approved by several colleges and universities. One State University, namely the University of Oregon, has published a booklet, an example of the finest art of typography, entitled "Investments in the Future of Oregon," and under the administration of a vice president is widely soliciting the gifts of individuals for the corporate uses of the University, supplementary and additional to grants made year by year by the State Legislature. This University, in its booklet, describes the forms of giving which we have been advocating for several years, such as the direct and absolute gift, gifts through annuity agreements, gifts through living trusts, bequests by insurance and bequests by wills, and this University approves The Uniform Trust for Public Uses in several paragraphs which describe its availability and method of use.

Your Financial Secretary continues to offer his services as a clearing house of information and as a ready helper in any of the fields touched by his experience or by his relationships with other men and institutions.

REPORT OF THE TREASURER OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION, 1930

Balance in Bank, January 1, 1930	\$ 6,933.87
Balance in Petty Cash, January 1, 1930	21.97
Balance in Revolving Funds a/c Traveling Expenses, January 1, 1930	300.00

RECEIPTS

<i>Constituent Boards of Education:</i>	<i>1930</i>	
Northern Baptist Convention	\$2,500.00	
Church of the Brethren	50.00	
Congregational Education Society	1,500.00	
Christian Church	300.00	
Disciples of Christ ¹	500.00	
Evangelical Church	150.00	
Five Years' Meeting, Society of Friends	200.00	
Mennonite Church of North America	25.00	
Methodist Episcopal Church	4,000.00	
Methodist Episcopal Church, South	666.68	
Methodist Protestant Church	200.00	
Presbyterian Church, U. S.	600.00	
Presbyterian Church, U. S. A.	2,625.00	
Protestant Episcopal Church	1,333.28	
Reformed Church in America	360.00	
Reformed Church in the United States (1930 pledge paid during 1929—\$100.00)		
Seventh Day Baptist Education Society	25.00	
United Brethren in Christ ²	150.00	
United Lutheran Church in America	500.00	
United Presbyterian Church ³	250.00	
	<hr/>	\$15,934.96
Special Donations	112.50	
Association of American Colleges	19,300.00	
CHRISTIAN EDUCATION and <i>Handbook</i>	\$3,332.61 ⁴	
CHRISTIAN EDUCATION, Offprint a/c	274.26	
	<hr/>	3,606.87
Friends Colleges' Survey	600.00	
Miscellaneous (bank interest)	61.36	
	<hr/>	
Total receipts		39,615.69
Total receipts plus January 1st balances		<hr/>
		\$46,871.53

¹ Annual appropriation, \$1,000.

² Annual appropriation, \$300. Paid in full Jan. 12, 1931.

³ Annual appropriation, \$500. Paid in full Jan. 2, 1931.

⁴ Includes contribution of National Association of Biblical Instructors, Eastern Section \$280.00

DISBURSEMENTS	
Salaries ⁵	\$31,488.76
Less various refunds	571.77
	<hr/> \$30,916.99
Office Rent ⁵	2,499.96
Office Expenses ⁵	1,788.59
Traveling Expenses ⁵	1,837.83
CHRISTIAN EDUCATION—	
Sales and Subscriptions (regular)	\$5,096.05
Handbook	508.97
Offprints	367.67
	<hr/> \$ 5,972.69
Annual Meeting	222.38
American Council on Education	100.00
Junior College Study	786.09
Friends' College Survey	120.02
Office Equipment, Furniture and Fixtures ⁵	951.89
Miscellaneous ⁵	561.58
	<hr/>
Total Disbursements	\$45,758.02
Balance December 31, 1930 ⁶	
(a) In bank	\$772.62
(b) Petty Cash in office	40.89
(c) In Revolving Funds (Kelly & Leach)	300.00
	<hr/> 1,113.51
	<hr/> \$46,871.53

We hereby certify that the annexed statement of receipts and disbursements, for the fiscal year ended December 31, 1930, is correct and true; and that the statement of financial condition, above, is in our opinion a true statement of the financial condition of the Council of Church Boards of Education as of January 1, 1930.

BANK OF NEW YORK AND TRUST COMPANY,
By (Signed) CHARLES ELDREDGE, Treasurer,
Vice-President

⁵ Includes share paid by Association of American Colleges.

⁶ Includes unexpended balance 1930 appropriation a/c Association of American Colleges, \$891.28.

THE COUNCIL OF CHURCH BOARDS OF EDUCATION AND OTHER INTERDENOMINATIONAL EDUCATIONAL BOARDS

FRANK W. PADELFORD

This is the twentieth annual meeting of the Council of Church Boards of Education. It is altogether fitting that we should review the developments of these years, and ask whether the organization has justified itself and its existence, and is now conducting its work on the most effective lines possible. Twenty years is a short time but it is a far cry back to those days when a little group of Church Board secretaries first met to consider some of their common interests and plan for the development of the Christian colleges. In so far as I know Dr. Henry H. Sweets is the only person now connected with the Council who was in attendance upon the first meeting. My own connection with the Council runs back for seventeen years. Reviewing the history of these years one is struck with the rapidity with which changes have taken place in the directing personnel of the various Church Boards of Education. The changes have been surprisingly rapid and many.

In those early days we were, as a group, without contacts or relations. We met once a year to consider our mutual interests in the field of the church colleges and in that new field which was just opening up, the pastoral care of students in the state universities. We had no office, no secretary, no publication. But under the energetic leadership of Dr. Nicholson contacts soon began to develop and they have been increasing ever since. It will be a surprise to some to know how many there are, and into how many fields the influence of this Council has now extended. In this short paper we can do little more than point out the names of other organizations through which we are functioning.

It should be remembered, however, that very early in our career it was determined that our field should be limited to the colleges related to the churches and to the pastoral care and religious training of students in the universities. We have never attempted to enter other fields, as, for example, religious educa-

tion in the local churches, believing that these interests were being adequately cared for by other organizations already in existence. We have scrupulously avoided entering these fields, but on more than one occasion we have had to protest against other organizations entering ours. Our bounds seem now to be pretty well protected, but history proves that only eternal vigilance will keep them so. Since the organization of the Council, the functions of some of the constituent Boards have been greatly increased, but as the functions have increased these Boards have established new contacts with other interdenominational agencies organized in the interests of those functions. The Council has held steadily to its own field and the constituent Boards have never attempted to lead it into other fields already occupied. Holding strictly to our own fields we have, nevertheless, always by invitation, extended our influence out into many other contiguous fields of Christian education.

Our first contacts were established with another new organization just beginning to function, the *Conference of Church Workers in Universities*, the moving spirit of which was also a member of the Council, Dr. Richard C. Hughes. The relationship between these two organizations has always been very close. The Student Secretaries of the Boards connected with the Council have always exercised a guiding influence in the Conference. The Executive Secretary of the Conference is, *ex-officio*, a member of our University Committee which has always been the most active and efficient committee of this Council.

Our contacts in this particular field have increased by the recent organization of the *Interdenominational Committee on Christian Work with Students*. This committee is composed of representatives of our University Committee, of the Interdenominational Young People's Commission, and of the Young People's Section of the International Council of Religious Education, by which last organization the committee was called into being. There was some fear at first that this new committee might invade the field already occupied by the Council and the Conference. So far there seems to have been no overlapping as the new committee has limited itself to the preparation of programs and literature for the use of various young people's

groups. If this new committee continues to work in cooperation with organizations already in existence it may render a very valuable service to the agencies operating in the student field.

Since the constituent Boards have from the first been active in developing their work among their students in the universities, relations have necessarily been established with the Y. M. C. A. and the Y. W. C. A. These relations have varied from time to time. Sometimes we have worked in hearty cooperation. At times our relationships have been somewhat strained. This is not strange, for we represent two different groups working on the same campuses, but with different methods and sometimes with different ideals. We have been constantly seeking to understand each other better with a desire for more hearty cooperation. Different members of this Council have almost constantly served on the Student Committee of the Y. M. C. A., and members of the official staffs of the two Associations frequently sit in the meetings of our University Committee. At the last meeting of this Committee it was decided to form a commission of three representing the University Committee, the Y. M. C. A. and the Y. W. C. A. "to study and promote the matter of cooperation in student work." Much is to be hoped for in the results of this study.

In this same field there is the *Federated Student Committee* which consists of official representatives of the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the Student Volunteer Movement, the National Board of the Young Women's Christian Association, and the Council of Church Boards of Education. We always have two or more representatives on this committee which meets two or three times each year, to go over the whole field of service to women students, to appraise the values of various undertakings, and to plan for the development of a more effective work.

An interesting piece of cooperative work has recently been carried on in Illinois and Wisconsin under the auspices of representatives of this Council, of the Y. M. C. A. and of the church colleges. Some valuable studies have been made of the religious conditions in some of the colleges of these two states.

In this field of ministry with students the Council has thus

had ever increasing and effective contacts with all the important agencies operating in this field, and has exercised a most effective influence in the determination of policies and the carrying through of programs.

As already pointed out the Council has steadfastly refused to participate in the field of the local parish, believing that that field is already well occupied by other organizations. But with these organizations we have cordial and friendly relations. Some years ago we entered into a definite agreement with the *International Council of Religious Education* that it should concern itself with religious education in the local parish while we should confine ourselves to the school, college and university. There is therefore only one possible field of overlapping and that is in the college parishes, but no instance of this has as yet come to our attention.

With the *Religious Education Association* our relations have also been cordial. Dr. Kelly was asked at one time to become a director of this Association, but was advised by our Executive Committee that he already had too many other responsibilities to make it wise for him to participate in the development of this work which we had definitely decided to be outside our field.

There is one phase of this work of religious education, however, in which we have had a natural and definite interest and that is in the field of the colleges. We have established definite relations of cooperation with both the *National Association of Biblical Instructors* and the *Association of Teachers of Religion*, which was founded by Dr. Kelly. Our magazine, *CHRISTIAN EDUCATION*, is the official organ of both these organizations, the former of which has a special editor for its department. The annual membership fee includes a subscription to the magazine.

The American Association on Religion was founded by Dr. O. D. Foster while he was secretary of this Council, to promote the cooperation of Jews, Catholics and Protestants in the development of schools of religion in the universities. Under its leadership the schools at the University of Iowa and at the University of California at Los Angeles, were established.

The National Council of Religion in Higher Education grew out of a suggestion made by our Executive Secretary in one of

his reports and he is a member of the Board of Advisors. This organization has a fund for fellowships which has enabled many men and women to prepare themselves as teachers of religion in the colleges and universities.

The most important organization with which we cooperate, outside the college field, is the *Federal Council of the Churches of Christ in America*. This is, of course, the most important organization of cooperation among the Christians of America. It is constantly dealing with many problems of vital interest to the Christian churches. While few of these problems are within the programs of our Boards of Education, yet we have a deep interest in them. We entertained fears some years ago that the Council's Commission on Christian Education might attempt to function in our field, but after several conferences this matter was successfully negotiated and the Council announced that the function of its Commission would be "to permeate all the committees and members of the Federal Council with the Christian education point of view." Our Council is definitely related to the Federal Council through Dr. Kelly, who is a member of the Administrative Committee, the Committee on Financial and Fiduciary Matters, and the Committee on Goodwill between Jews and Christians; and by Dr. Anthony, who is chairman of the Committee on Financial and Fiduciary Matters. Thus we have an influential voice in this most important Protestant organization.

It is in the field of the colleges, however, that our influence has been most significant and far reaching. Very early in our experience we realized the importance for Christian education of the organization of the Christian colleges as well as of the Church Boards under which they functioned. As a result of our own definite efforts, therefore, we brought into existence the *Association of American Colleges* for the purpose of creating a united effort on behalf of Christian education in America. Beginning as a small organization it has become one of the largest and most effective educational organizations in the land. Whereas in its infancy we guided its activities, now in its maturity its influence often overshadows our own. There has sometimes been a disposition on the part of some of us to regret this

development; we are tempted to put out our hand to steady the ark, but in our clearer moments we rejoice in the principle of progress, "he must increase and I must decrease." Surely we rejoice that this child of ours has become such an effective agent for Christian education.

The offices of the two organizations have always been one. We have always had the same Executive Secretary whose entire salary this Council paid until two years ago. The office staff work for the two organizations jointly. Officers of our church colleges have continuously held positions of influence in the Association. While many of its activities have reached beyond the original range of our imagination, it has been a most effective agent in attaining the ends which we had in mind. If the Council had achieved nothing else, the organization and the motivation of the Association of American Colleges has proved sufficient justification for our organization.

But we have attained much more. There is time to mention only the influence which the Council has had in achieving the new standards which are now being worked out by the North Central and other standardizing agencies. Year in and year out members of the Council have been arguing with the representatives of these agencies to help them to see the unfairness and inapplicability of some of the standards which they have long maintained. It has not been a welcome or pleasant task, but reward has finally come in the determination of the North Central to work out an entirely new set of standards.

There is not time to pursue this matter of relationships further. We can only note that our Secretaries are advisors to the *Institute of Social and Religious Research*, to the *Hazen Foundation*, to the *National Survey of the Education of Teachers*, to the *Presser Foundation*, to the *Carnegie Corporation*, and to many other agencies devoted broadly to the interests of Christian education.

It is thus an interesting story which the records reveal of the influence of this Council radiating in many directions and affecting the lives of thousands of students in hundreds of our American schools and colleges. Long live the Council of Church Boards of Education!

MARCH, 1931

CHRISTIAN EDUCATION

**MINUTES OF THE TWENTIETH ANNUAL MEETING
OF THE COUNCIL OF CHURCH BOARDS OF
EDUCATION**

The Claypool Hotel, Indianapolis, Ind.

January 20 and 21, 1931

The Council of Church Boards of Education assembled for its twentieth annual meeting in the Claypool Hotel, Indianapolis, Indiana, Tuesday, January 20, 1931.

The meeting was called to order by the President, Dr. E. E. Rall, at 10:15 A. M. Prayer was offered by Dr. B. C. Davis.

Dr. Rall gave the President's Address—"The Case of the Church-Related College."

The annual report of the Executive Secretary was read by Dr. R. L. Kelly.

The annual report of the University Secretary was given by Mr. R. H. Leach.

Dr. A. W. Anthony reported on "The Campaign of Perseverance."

Mr. Daniel S. Remsen was introduced to the Council and was heartily welcomed.

The President appointed the following committees:

Nominating: Messrs. Davis, Bradford, Sweets, W. D. Brown, and Todd.

Budget: Messrs. Stockwell, Pritchard, Kirk, Baker, and Stock.

The report on the American Association on Religion was given by Rev. H. T. Stock. This report made no recommendations.

The report of the Life Work Committee was read by Rev. Gilbert Lovell.

Voted, To receive, approve and make a matter of record the report of the Life Work Committee.

Dr. George R. Baker presented the report of the University Committee.

Voted, To adopt this report.

Adjourned at 12:30 noon.

Afternoon Session

The Council reconvened at 2:30 P. M.

Worship was led by President S. K. Mosiman.

A preliminary report on a study of the junior college development was made by Mr. B. Warren Brown.

A symposium by members of the Committee on the Restudy of the Functions of the Council was participated in by Drs. William C. Covert, A. E. Kirk, F. W. Padelford, H. H. Sweets and J. C. Todd.

Voted, To accept as a preliminary report the suggestions of the members of this committee.

The report of the Committee on Colleges was read by Dr. H. O. Pritchard.

Voted, To accept this report.

The report of the Committee on Religious Education was made by Dr. W. A. Harper.

Voted, To receive and approve this report.

Adjourned at 5:00 P. M.

Evening Session

The Council reconvened at 7:30 P. M.

Devotions were led by Dr. W. F. Quillian.

The general theme of the evening program was "Religion in the Modern Educational Process." The discussion was participated in as follows:

Foreword—Rev. H. T. Stock.

"The Student—Is he religious, non-religious, or irreligious?"
Rev. Walter N. James, Ohio State University, Fellowship House.

"The Modern Educational Process—Does it ignore religion, combat religion, or develop religious attitudes and values?"
Professor Edwin Mims, Vanderbilt University.

"The Church's Obligation," President Charles F. Wishart, College of Wooster.

Adjourned at 9:45 P. M.

Wednesday, January 21

The Council was called to order at 9:30 by the Chairman.

There was a brief business session at which the following reports were presented:

The Budget Committee presented its report.

Voted, To adopt the report of this committee.

The Committee on Nominations reported as follows:

<i>President:</i>	Dr. N. J. Gould Wickey
<i>Vice-President:</i>	Dr. John W. Suter, Jr.
<i>Recording Secretary:</i>	Mr. Harry T. Stock
<i>Treasurer:</i>	Bank of New York and Trust Company

Additional members of Executive Committee: George R. Baker, A. E. Kirk, W. F. Quillian, E. E. Rall, R. L. Kelly, *ex officio*. (For members of the Board of Advisors and Standing Committees, see inside front cover).

Voted, To approve the report of the Committee and thereby to declare the persons named elected as officers for the ensuing year.

Dr. Kelly gave a synopsis of the Treasurer's Report.

Voted, To adopt the report of the Treasurer.

The order of the day was introduced.

Dr. Wickey led the devotional period.

The program proceeded on the general theme—"Life Issues in the Colleges." Addresses were made as follows:

Foreword—Dr. R. L. Kelly.

"The Influence of the College on Home Building," Mrs. Lucy Jenkins Franklin, Dean of Women, Boston University.

"The College and Vocations," Dr. H. O. Pritchard, Disciples Board of Education.

"The College and the Social Order," President Robert P. Pell, Converse College.

The Council adjourned for lunch at 12:30.

Afternoon Session

At 2:30 P. M. the program of the forenoon was continued:

"The Contribution of the College to Leisure," President William Mather Lewis, Lafayette College.

"The College and Religion," Dr. Allyn K. Foster, Baptist Board of Education.

"The College and Culture," President Irving Maurer, Beloit College.

Discussion was led by President L. W. Boe, St. Olaf College.

The Council adjourned at 4:30 P. M.

(Signed) HARRY T. STOCK,
Secretary.

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

**THE CONTRIBUTION OF ADOLF VON HARNACK TO
THEOLOGICAL AND BIBLICAL LEARNING***

GEORGE S. DUNCAN

Professor of Egyptology and Assyriology, The American
University

One of the foremost present-day theologians died June 10, 1930. Adolf von Harnack was born in Dorpat, then in Russia, now in Esthonia, in 1851. He came of a long line of sturdy Lutheran stock. Harnack was educated at the university of his native city where his father Theodosius Harnack was a professor of theology. He studied, afterwards, at Leipzig where he became an instructor in church history, 1874, and an assistant professor, 1876. Harnack was later a professor of church history at Gies-sen, 1879-1886, at Marburg, 1886-1888, and finally at Berlin 1888-1924.

He was rector of Berlin University 1900, president of the Evangelical Congress 1902-1912, and director of the Prussian National Library 1905-1921. In 1914 Harnack was ennobled by the former Kaiser Wilhelm II. He was the founder and president of the Kaiser Wilhelm Society for the Advancement of Science. He also founded the Harnack House in Berlin, devoted to science. In 1904 he visited the United States, and lectured in various cities. In this year he was elected an honorary member of the Society of Biblical Literature and Exegesis.

Among his American pupils, who became professors, may be mentioned: W. A. Brown, C. R. Bowen, F. A. Christie, C. M. Clark, G. A. Coe, O. S. Davis, C. W. Gilkey, E. J. Goodspeed, J. D. Ibbotson, F. W. Loetscher, E. W. Lyman, S. V. McCasland, A. C. McGiffert, W. J. McGlothlin, E. C. Moore, L. B. Paton,

* A paper read before the Society of Biblical Literature and Exegesis, New York, December 29, 1930.

H. L. Reed, E. C. Richardson, B. W. Robinson, W. W. Rockwell, J. H. Roper, D. S. Schaff, G. B. Smith, J. R. Stevenson, H. H. Tryon, A. W. Vernon, H. B. Washburn, A. White and G. S. White. In Germany, many of the most distinguished names in theology were those of his pupils. On his seventieth birthday, May 7, 1921, his pupils and friends published two volumes of essays in his honor.

Harnack was a man of great natural mental ability which was supplemented by an enormous amount of ceaseless study of the most thorough kind. He left no stone unturned in his researches to get at all the source material bearing on the subjects of his investigations. He was a brilliant example of *Deutsche Gründlichkeit*, German thoroughness. Profound scholarship plus a finely balanced judgment characterized all the products of his pen. These qualities impressed his students and gave them a great urge to do their best in all their studies.

Harnack was tall and slender with wonderfully expressive blue eyes. In the lecture room he held his hearers spellbound both by his matter and manner. All felt they were sitting at the feet of a supreme master. He never read his lectures but had with him a page or two of notes which he would now and then consult. Many students from many lands took his courses. America was usually well represented. One winter semester in Berlin he lectured at 7 A. M., and over 600 persons filled his lecture room to hear him discuss "What Is Christianity?" In a conversation with Professor Heinrich Weinel, of Jena, Harnack said that in more than fifty years of teaching, he had missed only six hours. This is probably a record without a parallel in professorial activity.

The literary output of Harnack was enormous. F. Smend published in 1927 a catalogue of Harnack's writings. It has 181 pages and lists 1,503 titles which include all his review articles, his contributions to journals as well as his published works. There are in the Library of Congress at Washington, more than eighty-three catalogue cards with titles of Harnack's writings. The catalogue of the British Museum, London, contains over 140 titles. It is hardly believable that one person could produce so much. We are reminded of John Calvin's fifty-two portly volumes in the Edinburgh edition, 1856-1857.

The following is a list of Harnack's writings which have been translated into English: *Outlines of History of Dogma*, 1893; *Sources of Apostolic Canons*, 1895; *History of Dogma*, 7 vols., 1899; *Present Position of Protestantism*, 1899; *Christianity and History*, 1900; *Apostles Creed*, 1901; *What Is Christianity?* 1901; *Monasticism*, 1901; *Essays in Social Gospel*, 1907; *Luke The Physician*, 1907; *Mission and Expansion of Early Christianity*, 2 vols., 1908; *The Sayings of Jesus*, 1908; *Acts of Apostles*, 1909; *Constitution and Law of the Church*, 1910; *Date of Acts and Synoptic Gospels*, 1911; *Bible Reading in Early Church*, 1912; *The Origin of the New Testament*, 1925. Some of his very important works have not been translated.

Harnack's chair was called church history. To him it included the study of the New Testament, early Christian literature and the development of Christian doctrine. All his writings can be classed under these three divisions. His works are noted for clarity of style and artistic presentation. All are of the very highest quality. No sloppy, superficial scholarship characterized any of his writings. The hall mark of Harnack means a quality of the highest excellence.

Harnack's most important work is his *History of Dogma*. By dogma he means the authoritative doctrinal system of the fourth century, A.D. Its development is traced down to the Reformation of the sixteenth century. He shows that Christianity was early influenced by Greek ethical thought, and so a good deal that is unessential has found its way into the belief and practice of the Christian church. The problem is to find the true seed of Christianity amid this Greek growth. No serious student can afford to neglect this work for Harnack was without a peer in his minute and comprehensive knowledge of the evolution of Christian doctrine. Professor W. A. Brown says: "I think almost all historians would agree as to the epoch-making significance of Harnack's *History of Dogma*. It is today in my judgment the ablest single work which we possess in this field." Professor J. Moffatt writes: "Harnack's unrivalled grasp of the successive movements of thought enabled him to produce, in his *Dogmengeschichte*, a real masterpiece."

Harnack's most widely read book is *What Is Christianity?* Up to 1930 no less than 100,000 copies have been printed in Ger-

many. It has been translated into fourteen languages. In English many copies have circulated. This work is a popular treatment of the subject, and admirably carries out Harnack's idea expressed in the preface: "The theologians of every country only half discharge their duties if they think it enough to treat of the Gospel in the recondite language of learning and bury it in scholarly folios." The volume gives a plain account of the Christian religion, what it really was at first, what it became in course of time under various influences, and how it bears on present day problems. The evolution of the three great divisions of Christendom, Roman Catholic, Greek Catholic and Protestant, is traced in a masterly fashion.

The book shows that Jesus' main work was to teach that God is the Father of all mankind and that all should turn to love God and their fellow-men, Matthew 22: 37-40. Harnack says: "The Gospel, as Jesus proclaimed it, has to do with the Father only and not with the Son." This emphasis upon Fatherhood was sorely needed since past theology has uniformly stressed the sovereignty of God to the neglect of Fatherhood. The supreme definition of God is in I John 4: 16, "God is love." This element should tinge all our conceptions of other qualities in God's character. Jesus came into the world to satisfy Divine love as John 3: 16 so clearly proves. Our relation to God is paternal and not legal. The Parable of the Prodigal Son and not the terminology of a law court expresses the very essence of the Christian religion.

Professor Georgia Harkness has well said: "The father symbol is not a full description of God: to know God fully one would need to be as omniscient as God himself. The symbol is merely the means of mediating to our thought the reality which lies behind the symbol: and the Christian faith asserts that our nearest approach to a grasp of the real nature of God is to conceive him in terms of self-giving love and protecting care." Theology is now, happily, becoming Christianized. The two most widely read present-day theologies are entitled: *An Outline of Christian Theology* by William N. Clarke, and *Christian Theology In Outline* by William A. Brown.

Harnack had a masterly grasp of the Greek New Testament. He seemed to know it by heart. In the class room he would

repeat, from memory, in the Greek, passage after passage with the greatest ease. He often gave a course on "Introduction to the New Testament." He has written no New Testament commentary, but he has published seven volumes with the general title: *Beiträge zur Einleitung in das Neue Testament*. Six of these volumes have been translated into English with the title, *New Testament Studies*. These books, together with some of his other writings, constitute in a measure an Introduction to the New Testament. Harnack's position on New Testament problems was, in general, more conservative than most of his German fellow-laborers such as Weizacker, Holtzmann, Julicher, Bousset, and J. Weiss. He had a high regard for the three English scholars: J. B. Lightfoot, W. M. Ramsay and E. Hatch.

Harnack belonged, in theology, to the school of Albrecht Ritschl, 1822-1889. Other notable followers of this theologian, in Germany, are Kaftan, Herrmann, Loofs, Kattenbusch, Troeltsch, Bousset, Gunkel, Wernle, and Rade. Ritschl's aim was to eliminate as far as possible the philosophical and metaphysical elements which have gathered about Christian doctrine in order to get back to the religion taught by Jesus. Ritschl gives great prominence to the practical, ethical and social elements in Christianity. He considers love to be the supreme quality in God's character. There is no other conception of equal value. In a lecture at Marburg in 1901 Professor W. Hermann said that Ritschl was one of the three foremost theologians of Christendom. The other two were John Calvin, 1509-1564, and F. Schleiermacher, 1768-1834. This is probably a correct estimate when one considers the weighty influence exercised by these three masters in the past as well as in the present.

Harnack did not have much sympathy with speculative theology whether conservative or liberal, for he saw in it a creation of the Greek spirit on the soil of the gospel. To him the New Testament was a religious not a theological book. He was a great believer in practical Christianity. He says: "Religion is to live in time for eternity, under the eye and with the help of God." The opening sentence in his *Outlines of the History of Dogma* is: "Religion is a practical affair of humanity for it is concerned with blessedness and power to lead a holy life."